taught by Aruni and Yajnavalkya. He shows that in the
mdifferenced Self, there is neither the knowledge of the
Self nor that of any not-self, neither the character of the
knower nor that of the known. In a [f] reality' devoid" of
both these there cannot be anything of the character of the
Self or of Brahman. But such a consequence inevitably
follows when dreamless sleep is taken as representing
the final condition of the self. As before, Prajapati admits
the validity of Indra's objection and promises to impart
the final truth to him if he would stop only five years more
at his place, thus completing one hundred and one years of
pupilage.
When this period was completed, Prajapati gave to
Indra his final idea of the Self and of the destiny of the finite
individual very different from that of Yajnavalkya. His
elaborate teaching is contained in the 12th Section of Chapter
VIII of the Chandogya Upanishad. The gist of it is that
the states of waking, dreaming and dreamless sleep are due
to the limitations imposed on the self by the body, that as
knowledge survives dreamless sleep, so will it survive the
death of the body and that the senses have

no place in a
disembodied condition. In that condition,,
the finite indi-
vidual, far from being merged in the
Infinite, lives a free life
of pure bliss in the company of the gods
and in the adoration
of the Supreme Being.
From the above it will be seen that
Prajapatfs Brahman
is not undifferenced like Aruni's and
Yajnavalkya's, but that
He, though One, contains innumerable
internal differences.
As already stated above, the Qualified
Monism of the
Upanishadic Rishis found in later times its
ablest exponent
in Ramanuja whose views are diametrically
opposed to
those of Sankara. A considerable portion of
Ramanuja's
writings is taken up with the criticism of
Sankara's *Maya*
Vada. He emphasises the element of
difference in the unity
of Gpd-Head which Sankara, in his
enthusiasm for unity,